the picture of the world and cloud our idea of existence. It often employs the method of thwart-ing^all illumination of the intellect, but at times it uses the very opposite means, seeking by the highest refinement of the intellect to induce a satiety of the intellect's fruits. Hair-splitting metaphysicians, who pave the way for scepticism and by their excessive acumen provoke a distrust of acumen, are excellent instruments of the more subtle form of obscurantism.—Is it possible that even Kant may be applied to this purpose ? Did he even *intend* something of the sort, for a time at least, to judge from his own notorious exposition : " to clear the way for belief by setting limitations to knowledge"?—Certainly he did not succeed, nor did his followers, on the wolf and fox tracks of this highly refined and dangerous form of obscurantism—the most dangerous of all, for the black art here appears in the garb of light.

28.

BY WHAT KIND OF PHILOSOPHY ART is CORRUPTED.—When the mists of a metaphysical-mystical philosophy succeed in making all aesthetic phenomena *opaque*^ it follows that these phenomena cannot be comparatively valued, inasmuch as each becomes individually inexplicable. But when once they cannot be compared for the sake of valuation, there arises an entire absence-of-criticism, a blind indulgence. From this source springs a continual diminution of the enjoyment of art (which is only distinguished from the crude satisfaction of a need